

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Vol. XXXV

August 29, 1918

Number 33

How Can We Love Our Enemies

By Raymond Calkins

The Red Tape of Duty

By W. A. Shullenburger

SEP 17 1918

CHICAGO

AND STILL THEY PRAISE

The 20th Century Quarterly

For Adult and Young People's Bible Classes

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

AUGUST 29, 1918

Number 33

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Growing Function

CHURCH Extension among the Disciples has this double credit, that it is growing substantially from year to year in the financial resources that are at its disposal and growing also in its responsiveness to the newer ideals of Christian service which obtain in the modern world. More vital to the Kingdom of God is the latter sort of growth than the former. For though vast sums should be accumulated and invested in the furtherance of merely institutional enlargement, without such modification of function these sums might become obstructions to the essential interests of Christ's work, rather than helps. But though the Disciples' Church Extension Society has now accumulated a permanent fund of nearly a million and a half, it keeps itself remarkably elastic and open-minded in adapting its expenditure to the new day in which we live.

At the beginning its work was conceived in the simple terms of helping young congregations to get church homes for themselves. While not in any degree abandoning, but rather greatly enlarging this its basic function, the Church Extension board has had imagination enough to take on such work as the planting of a community house in the heart of New York's East Side, and is already planning a similar project in Chicago and, no doubt, other cities.

This sensitiveness and adaptability of Church Extension is a virtue that must be encouraged by all the churches. Church Extension must not become a mere vested interest unless you conceive of its "interest" as "vested" in the future rather than the past. During the month of September the call for offerings for this fund

is being sounded in all the churches. It is well in sounding the call for gifts to reassure the givers that their money is not being tied up in a fashion that may make it a menace to progress in the future, but that by the pledge of its past record, and by its very genius, Church Extension will enlarge its function with the enlarging ideals of each generation, and so serve Christ's cause perennially.

Heresy Even in Heaven!

IT would be a pity for anyone to miss the delightful humor of a paragraph in Dr. Garrison's "Easy Chair" in a recent issue of the Christian Evangelist. Out in Nebraska the defenders of the faith once for all delivered to the saints, who feed upon the spiritual fodder which comes to them through a Cincinnati church-paper, have made a list of the heretics who are alleged to be spreading German Kultur in our colleges and in our pulpits. In this list is included the late Dr. F. D. Power, pastor at Washington, D. C., for many years, but whose address Dr. Garrison says is now Heaven. Whether this change of address will furnish an alibi in the minds of Dr. Powers' critics, we do not know. Heresy has been cropping out in some very unexpected places in recent years.

It was the genius of New Testament religion to say continually, "Little children, love one another." Is the watchword of those who would "restore New Testament Christianity" in our modern world to be, "Suspect one another?" If so, we are quite sure just what attitude our modern world will take to such a revival.

Do we not need another creed to place by the side

of the one which stands at the entrance door of the church? We have confessed, "I believe in Jesus Christ," but one can hardly believe in Jesus Christ without sharing his boundless faith in humanity. The man who walks by the side of Jesus Christ must be able to say, "I believe in my fellowmen." Where there is no trust, there can be no love.

Our fellow Christians are bound to hold many religious opinions not our own. In the average religious conference, where lay people express their true religious attitudes, one will find a strange mixture of millennialism, faith cure, spiritualism and every other kind of element. To completely purify doctrine in such a gathering would be to disrupt it.

We shall live more comfortably in the world if we believe in the self-evidencing power of the gospel. To preach the gospel is to defend it. No counter-propositions need be attached. The point of view which vigorously persecutes every other type of opinion displays a nervousness that is born of unfaith.

The Second Coming Series

OUR readers show by their correspondence that they have taken profound and steady interest in the twenty articles of Professor Willett's series on The Second Coming of Christ. It is a hazardous thing to hope to maintain the attention of newspaper readers for so long a time as this series has run, but it would appear that instead of dropping off the articles have drawn to themselves a steadily increasing body of readers as Dr. Willett's thesis has unfolded itself.

With one more article the series will be concluded. Thereafter, as a means of responding to the large body of inquiries received at our office and by Professor Willett personally, we have asked him to spend two or three issues in a question and answer department dealing with the subject of the Millennium and the Return of our Lord. The articles have elicited criticisms in other papers. Some of these will be answered along with the typical questions that have come direct. Any reader who desires to receive further treatment of any point in the series, or who has a question to ask or a criticism to offer will be assured of due consideration if he will address his message to Professor Willett in care of The Christian Century.

India and the War

ONE of the great objectives of the Pan-German party in Berlin has been India. The Berlin-Bagdad railway was a threat. The expedition against the Suez canal was another threat. As soon as the war broke out, certain Hindus from Canada and the western part of the United States were hired by the German propagandists to go home and start a seditious movement. It is charged by Mr. Rustom Rustomjee, a distinguished Parsee touring this country, that certain missionaries of German stock were also

compromised by revelations of their activity against the government.

Even with the proclamation of a Jihad, or holy war, by the Kaliph of Constantinople and by the Kaliph of Bagdad, there has been no response by the Mohammedan populations of India. Pictures of the kaiser had been circulated all over the Mohammedan world with the inscription "Protector of Islam," and it was a popular report that the kaiser had secretly joined the Mohammedan faith. In spite of all this propaganda, India remained true to Great Britain. She sent a half million troops early in the war which were among the first to reach the shores of Europe by the sea. Soon another half million is to be sent which will make the Indian participation in the war a significant one indeed.

India has learned that under British rule she has the best opportunity possible of becoming a self-governing empire. Mr. Rustomjee was recently introduced to one audience as being from the Indian *nation*, to the amusement of the informed people in the audience. India has never been a nation and has not even been an empire until she became under British rule.

One of the most significant facts about the development of modern India has been the educational work of the missionaries. Even men of non-Christian faiths in India pay a generous tribute to the splendid results of this educational campaign. At present, self-government would be impossible in India, but with another generation of missionary work, the dense populations of India will be ready to participate in a free government. It is education and religion which must be the background of every movement for popular government.

Wasting Time on Sundays

IT has come to be part of the tradition of evangelical churches that the proper way to keep the Lord's Day holy is to loaf. We are shocked at the laxity of our neighbors who belong to the churches of continental Europe and wonder if they are really religious when they sanction Sunday baseball games. In our homes we have often chosen to waste one day in seven for the glory of God!

When one reflects that time is our most precious possession, the gold which melts away with every moment, he wonders if it is ever the will of God for us to loaf. Rest we need and relaxation we need, but not necessarily inactivity.

The other day a member of the official board of a certain church, when asked to do some Christian work, made the objection that he had no time. It was suggested to him that he perform the task on Sunday. Like the man in the funny paper, he answered, "I never thought of that." He accepted the suggestion and found fully as much rest in doing something quite apart from the week's business as if he had taken his usual Sunday afternoon nap.

Children learn to despise Sunday because of the spirit of repression for which it is made to stand. The day is so hedged in by prohibitions that one may ask whether more people are not lost to the evangelical

churches from this one cause than from any other. The solution of the Sunday problem for the children is one of the problems of religious education. The solution is neither in ungodly license nor in any attempt to curb the children.

There will always be some people who will employ the day in the reading of good books. Others will wish to do Christian work, and many a father will take advantage of the opportunity to get acquainted with his children. But let us never think that we serve God by observing any holy day as purely a loafing day.

War Orphans Adopted by Soldiers

THE three hundredth French war orphan has just been adopted by men of the American Expeditionary Forces. Almost every branch of the United States Army in France has now taken a little French girl or boy and has contributed for its support for one year. Many of the little kiddies have been rendered homeless through the war, some have lost their fathers on the battlefields of France, others have been released from the hands of Germans after long years of cruel captivity.

Adopting French war orphans has caused the greatest interest both in Uncle Sam's Army and in the Navy. The record number of adoptions from one unit is fifty-four children who were adopted in one week by an Ohio regiment. Two companies of the same regiment each adopted five kiddies which is the high water mark for a company. An aero squadron has taken five children and others have taken four. Two balloon sections came in during a recent week and adopted eight.

French laws dealing with adoption are so rigid that actual adoption of war orphans by the American Expeditionary Force is practically impossible. At the termination of the war this may change, but it is apparent that France will need all her children, her boys in particular, and it is doubtful whether they will be permitted to go to the United States.

The plan of providing for French war orphans originated with the "Stars and Stripes," the official newspaper of the American forces. The "Stars and Stripes" turns over the collected funds to the American Red Cross which chooses and takes charge of each orphan. Girls are the most asked for, but when no choice is given the American Red Cross usually favors boys. Many requests are made for red-headed kiddies but the thorough search of the American Red Cross has proved something that there are no red-headed children in France, not real red anyhow.

The Man Who Suspected His Neighbor

A Parable of Safed the Sage

NOW on a day there came to me a man who said, May I look in the Philosopher's Stone?

And I led him within the house, and seated him where the Light of a Window might fall upon his

Countenance, and I said, Sit down and tell me, Why dost thou wish to look in the Philosopher's Stone?

And he said, My neighbor is reputed to be a good man, but I suspect he is a Bad man; people trust him with Money, and I suspect he misuseth it. And his neighbor next beyond hath a lovely Wife, who is even as a Peach, and I suspect that he visiteth her when her husband is away. And because I have caught him in none of these things, therefore would I look in the Philosopher's Stone, and see if they be true.

And I took the Philosopher's Stone from the Table and I gave it to him, and I said, Be sure thou keep it This Side Up; beware thou look not into the Other Side.

And he looked long in the side of the Stone which I gave him Uppermost, and I looked into his face. And what he saw I knew was Nothing; but what I saw was What he Hoped to see.

And after a time he handed me back the Stone, and I held it in my hand the Same Side Up, that he might see How I Held It; but into the Stone I looked not.

And I asked him, What didst thou see?

And he said, I think I see that it is all just as I have Suspected.

And I said, If thou hast seen what thou Camest to see, go thy Way.

But he lingered. And he said to me, Although I think I have read the Philosopher's Stone aright, yet because I am in Another Line of Business and have little Familiarity with Philosopher's Stones, look thou and tell me; and if thou seest what I think I see, I will give thee a Talent of Silver.

And I lifted the stone that was in mine Hand, and I turned it over. And I looked in the Other Side of the Stone and into his face, and he asked, Why dost thou not look in the same side of the Stone wherein I looked?

And I said, That side was for thee, and this for me.

And I looked the second time, first into the Stone and then into his face. And he asked, What canst thou see in that side more than in the other?

And I said, In this side I can see thy heart.

And I looked the third time into the Stone and into his Face, and he was Uneasy.

And I looked the Fourth time, and his countenance was Red.

And I looked the Fifth time, and he asked of me, What was the side of the Stone into which I looked?

And I answered, That side is a Moral Mirror, which reflecteth back whatever is in a man's own heart.

And I looked the Sixth time, and his face was white like ashes.

And I looked the Seventh time, long at the Stone, and longer in his face, and his Countenance fell, and he Trembled.

And I was silent till he rose to go, and he went away and spake not a word. And the Silver he forgot to leave with me.

For this have I often seen, that the Root of Suspicion is this, that a man suspecteth his Neighbor of doing what he himself would do in the like place.

And the man thought that I had seen this in the Philosopher's Stone; but I had been looking in his heart.

Activities and Menace of Millennialism

A Study of the Dangers to Faith and to Character Implicit in the Millenarian Propaganda

Twentieth Article in the Series on the Second Coming of Christ

IT has been made clear in the course of these articles that the belief that Jesus is about to return to the earth in visible form to complete the overthrow of unrighteousness and begin a new era of holiness and happiness is one that recurs from time to time in the history of the church. Like other by-products of Christian teaching, phases of apostolic preaching or practice that were incidental rather than basic,—such as physical healing, miraculous powers as bestowments of the Spirit, speculations regarding the condition of the soul after death, and the essential value of certain ritual acts as possessing regenerative efficacy,—the millennialist belief has probably persisted at all times in certain sections of the church, but has tended to break out in more self-assertive manifestations at particular periods.

Such periods have always been the times of trouble and depression in the order of the world's life. Tragedies that have affected considerable sections of the earth have always been fruitful occasions for ardent hope of an early coming of the Lord. Great conflagrations, epidemics that carried off large populations, devastating wars, natural calamities whose effects were widespread, have suggested to impressionable minds the approach of the end, and have led to outbursts of millennial zeal. There is every reason therefore why the present world war, unprecedented in its extent and violence, should be hailed by those inclined to adventistic speculations as the time of the great consummation, to which the mysterious words of biblical seers have looked forward. Whenever the facts of current experience appear to conform to descriptions found in the Bible there is a tendency on the part of untrained students of the Scriptures and of history to connect them as foreseen event and inspired prediction. And never was there a moment more congenial to such superficial readings of the meanings of things than the present.

RECENT PROCLAMATIONS

Even men who have been trusted in broad circles of Christian activity as leaders and teachers have yielded to the lure of millenarian expectations, and under the impulse of current events have been betrayed into the advocacy of adventistic theories as of the most serious importance just now. In a document issued last autumn a group of English preachers, some of whom have been widely honored by the churches, gave utterance to a set of solemn declarations which included the following among other affirmations: "The present crisis points toward the close of the times of the Gentiles. The revelation of our Lord may be expected at any moment, when he will be manifested as evidently to his disciples as on the evening of the resurrection. The completed church will be translated to be 'forever with the Lord.' Israel will be restored to its own land in unbelief, and be after-

wards converted by the appearance of Christ on its behalf. All human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule."

If this document had not been signed by a considerable list of names, two or three of which are well known among the English churches, and to some extent on this side of the ocean, it would have passed with scant notice, as one more effort to attract Christian attention to certain eccentric opinions held by excellent but over-zealous propagandists. But as a matter of fact the declaration is symptomatic of the disturbed times in which we live. Like other periods of disquiet and trouble, the years just now passing have stimulated a widespread recrudescence of the millennialist agitation. Large sums of money are being expended in the preparation and diffusion of millenarian books, tracts and pamphlets. Conferences of those committed to such views, and others who may be induced to attend, are conducted in various part of the country, and their programs are sent out with the claim that the study of "prophecy" is the purpose of the gatherings. In reality the discussions conducted under these auspices bear no relation to the study of any discipline that can be called prophecy in the light of sober and intelligent biblical scholarship.

On general principles there can be no rightful objection to any form of study of the Holy Scriptures. It ought to be a matter of congratulation that people are induced to investigate the teachings of the Bible, no matter what the motive. And no one doubts the good intentions of the millennialists. They are very excellent people, whose zeal in behalf of what they believe to be the teaching of the Word of God ought to gain the approval of all. One ought to be optimistic enough to rejoice that time is devoted to so valuable an occupation as Bible study, even under the stimulus of a mere fragment of Christian truth, or even a positive error. But it is not difficult to concede the excellent character and good intentions of these eager investigators of the Scriptures, and at the same time recognize the insidious and harmful nature of their theories. The time and enthusiasm which they devote to the spread of millennial speculations might be turned to praiseworthy account if expended in some more profitable and less harmful sort of Christian activity.

PESSIMISM

The first and most striking feature of the entire adventistic propaganda is its pessimism. The Bible is frankly hopeful from beginning to end. The prophets of the Old Testament preached and suffered in confidence that they were helping to bring in the better days of righteousness of which they evermore spoke. Our Lord and his apostles gave forth the good news of a new social

order which was to be realized through the preaching and prevalence of the gospel. This assurance of a better time to come, that is to be attained by the winning of men to a better comprehension of the divine purpose, is the very essence of the message of both Testaments. In contrast with this, millenarianism denies the efficacy of the gospel and insists that nothing less than the personal return of Jesus can be of any value.

Considering the stress which is laid upon the preaching of the truth of our Lord and his first disciples, and the bold assertion of the greatest of these disciples that the "gospel is the power of God unto salvation," it seems well-nigh unbelievable that any group of men who profess to take seriously the Word of God should be so frankly skeptical of the value of that message to save the world. And yet the outstanding assumption of all pre-millennialists is that the world-order is rapidly deteriorating, that the gospel is a failure as a means for the achievements of the ends which Jesus desired, and that the only approach to the desired consummation must be catastrophic and revolutionary, a sudden overturning of human affairs in order that they may be reshaped by the Lord in the kingly power of his second advent. There is no more striking example of a theology of denial and despair.

It is the calm and confident assumption of millenarians that the efforts to establish the kingdom of God in the world have been failures from the first, and are destined to be failures until Christ shall return. It is their claim that the kingdom has never come as yet, and that the prayer for its coming which Jesus taught his disciples proves that it was not to be expected till he should come again. That kingdom is not the new social order in the world, to which the Savior directed the thought and hope of his followers, but a supernatural dispensation, whose blessings are strictly limited to a select company, apparently the advocates of the doctrine. One need not hope for the salvation of the world. It is too evil to be saved, and is becoming continually worse. To use the words of a prominent expounder of the theory, "the world is a wrecked vessel." All that can be expected is that from the mass of humanity doomed to destruction "we may save some."

It might appear strange that a doctrine of this sort should be held by any of missionary or evangelistic convictions. Yet many of both these classes are claimed by the pre-millenarians as members of their company. This they explain on the ground that the gospel must be preached as widely as possible, not with the hope of its efficacy in saving many, but in order that there may be no excuse, and that the sin of humanity may be evident and without appeal before God. The world is destined to continue in evil courses, and wax worse and worse. The worse it becomes the better is the situation, for only the extremity of evil can bring the anticipated cataclysm. It is this curious frame of mind which causes millenarians to take what seems a melancholy satisfaction in whatever signs of disorder and trouble the age witnesses. It is almost past belief, were it not so common an occurrence, that those of adventist leanings hail the reports of tragedies by sea or land, devastations by field and flood, epi-

demics, wars and tumults, with a kind of avid delight as the proof of still greater disturbances to come, and the signs of the end.

MATERIALISM

The second objection to the millenarian propaganda is its materialism. It anticipates a physical transformation which shall see Jerusalem made the new and glorious capital of a physical kingdom of God. Instead of placing the ideal of Christianity in the attainment of character which shall make one a worthy citizen of the new order that is to be, there is postulated a series of rewards for loyalty, especially loyalty to the particular doctrine of the second advent. And these rewards are in their nature material and sensuous. Every objection which can be urged against the Mohammedan conception of the future life as a series of physical rewards and punishments lies equally against the millenarian idea. If the grossness of the Moslem paradise is not imitated to the full in the apocalyptic anticipations, the basic features are not essentially different.

But the most depressing feature of this materialized view of the future is the imposition upon the Master himself of the physical elements of visible, fleshly manifestation as necessary to the accomplishment of his divine purpose in the universe. In spite of the fact that he warned the disciples that his visible, fleshly presence with them was a limitation upon their efficiency, that as long as he remained in their midst they would wait for his initiative and fail to throw themselves into the supreme mission of evangelism; in short, that if he did not go away the Comforter could not come, the millenarians insist that what we need is the visible, tangible presence of the Lord in order to get his work done. This view reverses the entire program of Christianity, and reverts to the conception of a material rather than a spiritual leadership as the means of realizing the ideals of Jesus. With entire naivete the leading millennialist textbook declares that "to be with Christ bodily" is the great desideratum, and that this can be attained only by the resurrection at his coming.

Less and less can such an interpretation of the great hopes of our faith appeal to a Christian society which is gradually disengaging itself from crass, childish and materialistic notions of religion, and is finding in the realization and joy of the actual presence of Jesus day by day the fulfilment of its highest anticipations. The coming of the Lord does not depend upon the visible and spectacular. It is increasingly realized in personal experience and in the prevalence of his ideals in human society and institutions. Nothing but spiritual blindness or perversity can prevent the recognition of the gradual attainment, however slow and painful, of the objectives toward which our Savior directed the thought of his followers. There may be a pedagogical value to certain types of mind in the use of the vivid and apocalyptic conception of the coming kingdom, just as in the Old Testament it seemed necessary at times to describe Jehovah in anthropomorphic terms. But the great spiritual teachers of both the old and the new dispensations have made it clear that bodies, shapes and appearances are but means to aid in the dis-

cernment of spiritual realities, and that as soon as it is possible to perceive the reality without the use of its symbols we ought to "put away childish things."

MENACE TO PATRIOTISM

That, however, which at the present moment constitutes the most serious menace of millenarianism is its inevitable effect upon the loyalty, courage and devotion of our citizenship in the present world war. It is unnecessary and far from the purpose of this discussion to charge the advocates of pre-millennialism with disloyalty to the government and the national cause in this time of peril. They have enough else for which to answer. But it requires only a moment's reflection to discover the curve of all such speculations. It is the basic contention of all who hold such opinions that the Lord is likely to return to the earth at any moment. Still more, as has been pointed out, it is the fixed belief of all the more ardent representatives of the theory that he is practically certain to come at once. What then can be the value of any efforts in behalf of democracy, decency and world-brotherhood? The very atrocities which have shocked the soul of mankind, and branded the Prussian name with infamy for generations to come, are in fact to be welcomed as proof of the failure of civilization and the gospel, and the token of the last times. If the millennialist does not openly deny the efficacy of the present struggle in behalf of freedom, justice, honor and good-will, he is to that extent recreant to his theory. As a matter of fact it is not difficult to discover that full commitment to the adventistic views absolutely incapacitates one for whole-hearted devotion to the cause for which the allied armies are fighting.

It is conceivable that one who has turned to millennialist doctrines might give himself in entire devotion to any redemptive task necessitated by the war. He could perform hospital or Red Cross service, and thus join in the great issue with what patriotism he can command. But to accept any active work that involved an effort to restrain and defeat the forces that have arrayed themselves against morality and Christianity would require a belief in the righteousness of the cause and the possibility of its success. And such hope and confidence are a denial of the fundamentals of pre-millenarianism. If one of this persuasion speaks with awareness and candor, he will affirm that there may be nothing else for him to do than to follow the course marked out by the government and the opinion of the nation; but that in reality the war is futile, and human affairs are destined to wax worse and worse until the return of the Lord.

If the millenarian position were the only alternative to a rejection of the coming of the Lord, there would be some satisfactory justification for the efforts to spread the theory. Even a crude and unscriptural doctrine would be better than a world from which Christ were excluded. But there is no such paradox. There has never been a moment in the history of the church when the blessed hope of the coming of the Lord has not been cherished in a manner to meet the highest needs of the soul and to avoid all the entanglements which the passing years have woven for the feet of advent heralds. To turn away from

a satisfying, biblical and demonstrable reality to a speculation which has strewn the highway of nineteen centuries with frustrate expectations is to exchange the substance for a shadow. When to this one adds the fact that millenarianism offers the strangest contrast to the hopefulness, spirituality, and loyalty of the gospel by its mingling of pessimism, materialism, triviality and disbelief in the great causes which enlist the courage and devotion of our noblest citizenship, the exhibit is a sorry one at best.

The last study of this series will discuss the contrasted positions of pre-millennialists and post-millennialists, and compare them both with the biblical doctrine of the Coming of the Lord. In two or three subsequent numbers certain questions which have been presented in the course of this series will receive consideration. And to this further investigation of the subject any who desire to contribute are invited to do so.

HERBERT L. WILLETT.

The Legal End of Church Extension

Editor THE CHRISTIAN CENTURY:

The advantage of a fund for church extension, which means the advancement of Christianity, suggests itself to many thoughtful persons, and its advantages are all the more made manifest by the observation of the successful working of such a fund. Success, in anything, we may safely say, is what counts, and to manage an extension fund as it should be, and to insure its success and its usefulness, means careful handling of the funds; not only in placing them wisely, but in the administrative management in the way of the details as to the proper evidences of title, and evidences of security for moneys loaned.

We have had some complaints in the administration of our fund on account of "red tape," which is a much abused term, which, properly understood, means only carefulness and prudence, which is absolutely necessary if funds are to be handled successfully on business lines. It may be said among Christian people there should not be the exactness that exists, or should exist, in ordinary business transactions. That might be true if all Christian people were wise and prudent, and further, if the people that were dealt with were Christian people altogether, but this is not so. While loans are made to churches, other classes that are non-Christian are to be dealt with, in which case it would not be wise to place implicit confidence on the ground of religious fidelity. Furthermore, the adjustment of titles of the property of a congregation and their legal affairs generally, inures to the benefit of the church in that it gives them a proper example of the way their legal business should be transacted, and in fact, their business affairs generally. In this respect, the proper handling of a church extension fund is a valuable educator for the congregation.

I would say that the ideal way of handling an extension fund would be one freed from all legal exactions, and merely upon the granting of the loan, sending the money to the congregation, relying on their promise to return it according to the conditions thereof, with no legal requirements or obligations. But, owing to the weakness, errors and frailties of human nature, such a course would prove disastrous, and in a short time the fund would be dissipated and lost, with but a modicum of good from its use. It is to be hoped that some day such conditions will exist, but at present, such an ideal state seems far distant, and we doubt whether it will ever be, owing to the inherited weakness of man. Weakness not altogether of the heart, but of the will to transact religious matters in a careful, conservative way.

LANGSTON BACON,

Attorney of the Church Extension Board.
Kansas City, Mo.

How Can We Love Our Enemies?

By Raymond Calkins

In the Congregationalist and Advance

Love your enemies.—Matt. 5:44.

THIS has been called the impossible commandment. People who have read the Sermon on the Mount up to this verse with sentiments of approval stop short when they come to this commandment. Now that, surely, they say, is an exaggeration. That is one of those striking utterances of Jesus that must not be taken too literally. That is one of his sayings that were intended to excite attention, but not to be an actual guide to conduct. Who can love his enemies? The proposition is irrational and unnatural.

AN INEVITABLE TEACHING

And yet this hard saying of Christ stands right in the foreground of his teaching. The lexicon does not help us. The words mean just what they say. The context does not help us. The words that precede and that follow this extraordinary injunction do not contradict, rather they reinforce and complete it. The commentary does not help us. When we turn to see how scholars explain this word of Jesus, we find that they do not explain it away. It stands when they have finished just as it stood when they began. And then we begin to get concerned about this saying of Jesus. We become more so, when we discover that this is not a detached isolated statement, but that the main teaching of Jesus has to do with love and forgiveness. And furthermore that he himself has set us the perfect example of his teaching, when he prayed for and forgave his enemies who nailed him to the Cross.

Suppose, then, we face it. But what a thing to face! Love your enemies. Well, the word enemy means something today. It means just one thing today. It means something portentous, huge, real. It does not mean some one who has done me some petty, mean thing; played some underhand trick, on me; said some unkind thing about me. How such personal, little enmities as that have sunk all out of sight in the fact of the great world-situation that we confront today!

A SEEMING IMPASSE

No, let us lift the question today to the height where it belongs. Jesus did not limit the word and we cannot limit it. He did not say personal enemies, or put any other adjective before it. Love your enemies. There it stands. And for us today that means just one thing. It means our enemies the Germans. We are told by our Lord Jesus Christ to love the Germans.

And there we seem to have come to an impasse. Now we have run into a stonewall. The teaching of Jesus now seems not only impossible but positively pernicious. It seems to connote moral blindness to crimes that shriek for vengeance; it seems to tell us to be mild and loving, while all the unspoiled manhood in

us prompts us to leap upon our murderous foes and pin them to the ground. Suppose all the churches in the land were to preach this doctrine of loving the Germans to our civilian population. Would congregations of men and women who are laboring, suffering to win the war, whose sons are at the front or in the trenches, listen kindly to it? With their souls on fire with indignation and with passionate desire for victory, would they sit quietly while they were told to love their enemies?

Well, we are not left in doubt. These questions have been answered and with emphasis. Not long ago one of the most honored and trusted Christian ministers in New England spoke of the necessity of cherishing love and good-will for our enemies the Germans. There was at once a great outcry. The press was filled with articles decrying and denouncing what he said. And yet, what was he saying? What had he said? Apparently nothing but what lies right on the surface of our New Testament: the simplest and most evident of the teachings of Christ. It would appear, therefore, that there is at least one of the teachings of Jesus which it will not do for a man to preach publicly in these days. And if he were to preach it publicly, would a modern congregation act the way that congregation at Nazareth did?

WILLIAM J. LOCKE QUOTED

Some have admitted this frankly. In his novel, "The Red Planet," Mr. William J. Locke says this in so many words. "I hope" (I quote his words roughly) "that my rector will not preach to me about loving our enemies the Germans. If he does, I will tell him that I am a miserable sinner and unable and unwilling to keep this law, or else I will tell him that when these words were uttered there were no Germans."

And we cannot forget that the Germans have the same difficulty with this saying of Jesus. Miss Slocum in one of her articles has described this difficulty. She once heard a German on the street say, "I wish all the English would starve to death." And when his companion protested, "That's not Christian," then the Briton-hater answered: "No, I don't suppose it is. I'll reef it in somewhat. I wish the English would nearly starve to death." When the war broke out, she tells us, the Kaiser wrote a prayer for an "honorable peace and for divine grace to treat our enemies in a Christian manner." But by his Majesty's orders this prayer is no longer read in the churches. This amount of Christianity was evidently not able to survive the rigors and demands of the war.

WILL LOVING HINDER FIGHTING?

Indeed, we are told that precisely the opposite of all this is now the notion that is inculcated in season and out of season in the armies on both sides. In order

to be good fighting machines, they must feel just the other way. No one wants to bayonet a man whom he loves any too well. So in order to be good at the bayonet, he must not be good at the other thing. But it is equally true of our civilian population. Is the too loving and benevolent kind of disposition what is wanted at this crisis? Would the United States Government like to have this sort of thing preached Sunday after Sunday to the people? Or is the kind of temper that they want quite the reverse of this—a determination, a resistance, a feeling in which love and good-will and all that sort of thing is conspicuous rather by its absence?

Where are we then? Are we to conclude that we have arrived at a point in human affairs when to be a Christian, in this sense at least, is impossible, or undesirable, if it were possible?

Let us begin at the beginning. If loving our enemies the Germans implies any lack of hatred, detestation, deep-seated and inveterate moral indignation in the face of the crimes which they have committed in the conduct of this war, then, whether or not this injunction is in the New Testament, whether or not Christianity teaches it, we ourselves can have nothing whatever to do with it. Here, at least, we are on solid ground.

THE DAMNING RECORD

If we do not hate with perfect hatred the well-attested German atrocities, then morally we are hopeless. I think that morally and spiritually there is more hope for a poor thief or a poor prostitute than there is for a well-dressed and so-called respected and respectable American who can read the undenied and undeniable crimes against our common humanity committed in defiance of all recognized laws and conventions of nations as well as the common instincts of humanity without the rising of an overwhelming tide of indignant wrath. I am inclined to agree also that on the whole there has been too little of this moral indignation rather than too much of it. There are some things that we ought not to forget, and that we ought not to be able to forget. One's soul has to be hopelessly corrupt unless he can say: "I hate it with a perfect hatred."

Have you read—and if not, why not?—what the German armies have done to Belgium and northern France? For many years leaders in every civilized nation have been trying to make warfare less brutal. Conventions at Geneva, at The Hague, made rules to protect nurses, doctors, hospitals and non-combatants. Germany signed them with other nations. My pen refuses to write what German frightfulness has perpetrated on the non-combatant population of Belgium and France, but the record of it is written.

You have read of the sinking of hospital ships—an act of barbarity prevented only by loading them with German captives. On Good Friday noon, women and children were murdered by a long-distance shell as they were saying their prayers in church. Young orchards have been cut clean by German armies in retreat—a practice forbidden even by the Turks in the Middle

Ages—churches have been rifled, wells poisoned and every other act of devilry perpetrated that a debased and abnormal mind can conceive of. And you must loathe it, hate it, and be filled with a consuming wrath toward it, unless you yourself are loathsome and hateful. There is no other way.

According to the Bible there is no other way. Anger and hatred are moral motives. They are central to morality. They are central to the morality of the Bible. "Ye that love the Lord hate evil." "The Lord is angry with the wicked every day." "A wicked man is an abomination to the Lord." Such hatred lies central to the teachings of Jesus Christ. What else do you make out of such language as this: "Woe unto you, hypocrites, for ye are like unto whited sepulchres, full of dead men's bones and of all uncleanness. Woe unto you because ye build the tombs of the prophets and garnish the sepulchres of the righteous. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" Love and hate, that is, are not exclusive terms. To love good is to hate evil. The more one loves righteousness, the more one is bound to abominate iniquity. To love the Lord is to hate evil.

HATE AND LOVE GO TOGETHER

We can go farther than that. Truly to love an individual or a collection of individuals is to hate the evil committed by that individual or by that group of individuals. To love a person—using that term in its broadest sense—is to magnify one's personality to the utmost in the service of that person whom we love. And truly to serve that person whom we love implies the positive detestation and abhorrence of the evil of which that person may be guilty by perpetrating which he not only does wrong to others but also grievous wrong to himself; and to determine to put an end to it.

Imagine yourself loving a man—a brother, a son, a husband. Imagine that man guilty of the most dreadful crimes. How will your love for him show itself? It will not be love if it does not detest and hate the crimes of which he is guilty and unless it is willing to go to the limit of strength and ability in the determination to force an abandonment of the crimes of which he is guilty. But neither will it be love if it turns into sheer hatred for the man himself—an utter abandonment of him to the sins and lust that have mastered him, and a turning into vindictive detestation of the current of brotherliness and care and unselfish effort in his behalf.

Here are our enemies the Germans. Well, if we truly love them—and use that term now in its broadest sense, use it in the sense that God loves the wicked against whom he is angry, that Christ loved the Scribes and Pharisees whom he cursed—that love will not mean that we will condone, overlook or excuse the crimes and evils perpetrated by them, or temper in any sense our hatred or indignation or detestation of those evils; nor will it mean that we will lessen by a hair's breadth our determination to prevent by force the continuation of them. It would not be love if it meant that. We

should not then be magnifying our whole personality to the utmost in their interest.

SERVING THE BETTER GERMANY

The interest of the German people themselves, as well as our own interests demands that this thing shall cease. No one who has known the real German character can think anything else. This recrudescence of barbarity simply must not mean the Germans. German Kultur must not for all time mean frightfulness. German ideals must not forever spell the quintessence of barbarity. The nation of Luther and of Schiller, of Goethe and Beethoven, must not mean for all future generations the Lusitania and Belgium, Edith Cavell and Lissauer's Hymn of Hate.

Von Tirpitz and von Hindenburg, von Bissing and von Reventlow, Prussianism and barbarity shall not preempt this thing called German for the world to loathe and to hate—a hissing and a byword of reproach. In the interest of the German himself, in the discovery that our true interests are identical, we will fight him now to the death. The German we are now trying to defeat must be defeated in order that the true German may live. The Germany we are now trying to lay low must be laid low—and shall be laid low—that the true Germany that now lies low, under foot of junker and pirate, of vampire and beast, shall be permitted to rise.

SAVING BY KILLING

The Prussians we are trying to annihilate must be annihilated that the heart of Prussia which her rulers and blood-drunk generals are trying to annihilate may be saved from extermination. If this perverted Germany wins, true Germany is lost. If this monstrous, abnormal, Teutonic monster emerges victor, the spiritual ideals of a nation that began in the long-ago sagas to sing her note of idealism that has enriched in a hundred ways the soul of humanity is forever lost. And if that is lost how irreparable and irredeemable that loss will be! To prevent it, to save this misguided, perverted, distorted and deformed nation from itself is to love it. And to love it is to hate this sinister and hideous modern caricature of its real self.

This is to love our enemies; not to hate them without distinction; not to loathe the whole people and to abandon them to their evil ways; not to fight and to kill from no other motive than vengeance and vindictiveness; not to send the whole people to hell and damnation without a thought of redemption or recovery or salvation of the people from themselves for us and for the world to come.

Imagine that this false hatred could have its way, would there be anything ultimately of which we could be proud? Imagine the whole German people exterminated. Would there be anything there that we could truly say was a permanent gain for ourselves or for all mankind? Unless hatred has the highest kind of love enshrined within it, it defeats its own highest object. It defeats the moral purpose and the moral character of him who thus hates, debases him, ruins him, makes him less the thing he was and ought to be. But let

hate have this love within it that spells the redemption of him whom one resists unto death, and not only such a love and such a hate means the ennobling and magnifying of the character of him who feels it, but it means the ultimate salvation of him whom one thus loves.

Can we love our enemy so? Alas, if we cannot! But indeed we must and we will. Let us then highly resolve that we will hate and master the Germany that seeks to ruin itself as it seeks to ruin the world, that we may truly love and ultimately save the Germany that now lies forgotten and debased to herself, to us and to all the world.

The Red Tape of Duty

By W. A. Shullenberger

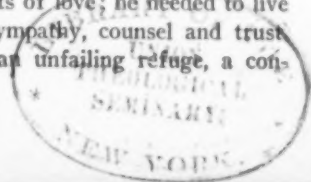
DUTY is the most over-lauded word in the whole vocabulary of life. Duty is the cold, bare anatomy of rightfulness. Duty looks at life as a debt to be paid; love sees life as a debt to be collected. Duty is ever paying assessments; love is constantly counting its premiums. Duty is forced, like a pump; love is spontaneous, like a fountain. Duty is prescribed and formal; it is a part of the red tape of life. It means running on moral rails. It is good enough as a beginning; it is poor as a finality.

The captain who goes down with his sinking vessel, when he has done everything in his power to save others and when he can save his own life without dishonor, is the victim of a false sense of duty. He is cruelly forgetful of the loved ones on shore whom he is sacrificing. His death means a spectacular exit from life, the cowardly fear of an investigating committee, or a brave man's loyal, yet misguided, sense of duty. A human life, with its wondrous possibilities, is too sacred an individual trust to be thus lightly thrown into eternity.

The workman who drops his tools at the stroke of twelve, as suddenly as if he had been struck by lightning may be doing his duty—but he is doing nothing more. No man has made a great success of life or fit preparation for immortality by merely doing his duty. He must do that—and more. If he puts love into his work, the "more" will be easy.

The nurse may watch faithfully at the bedside of a sick child as a duty. But to the mother's heart, the care of the little one, in the battle against death is never a duty, the golden mantle of love thrown over every act makes the word "duty" have a jarring sound as if it were the voice of desecration.

When a child turns out badly in later years, the parent sometimes says, "Well, I always did my duty by him." Then it is no wonder the boy turned out wrong. "Doing his duty by his son" too often implies merely food, lodging, clothes and education supplied by the father. Why, a public institution would give that! What the boy needed most was deep draughts of love; he needed to live in an atmosphere of sweet sympathy, counsel and trust. The parents should ever be an unfailing refuge, a con-



stant resource and inspiration, not a mere larder, or hotel, or wardrobe, or school that furnishes these necessities free. The empty boast of mere parental duty is one of the dangers of modern society.

Christianity stands forth as the one religion based on love, not duty. Love is the one great duty enjoined by the Christian religion. What duty creeps to laboriously, love reaches in a moment on the wings of a dove. Duty is not lost, condemned or destroyed in Christianity; it is dignified, purified and exalted and all its rough ways are made smooth by love.

France's Crosses; Christ's Cross

By William T. Ellis

A SPIRIT sublimely sacrificial pervades this war. There is less talk of religion than the folk at home imagine. Of formal piety there is very little; soldiers have a horror of parading their religion, or of anything that may seem like pharisaism. They often cloak their deepest feelings beneath jesting speech. The ideals of the war are not discussed in the camps and in the trenches as much as they are among the people at home. Soldiers have reached the action stage. Yet their purpose and spirit are branded with the cross of service and sacrifice. Does it seem irreverent to say that the army wears the stigmata on its hidden soul?

"OVER THE TOP" FOR OTHERS

Startling in its indifference to conventional forms and phraseology of religion, the army has none the less glimpsed the glory of the cross spirit. Men who go to death for reasons entirely outside of themselves, and for the sake of others who have no immediate personal claim upon them, cannot be indifferent to the example and inspiration of the Saviour who "went over the top" of Calvary for the redemption of men. Much of the finest heroism of this war finds its spring in the death of that other young man, the Hero of the ages, who gave up all, and suffered all, for the sake of an ideal and of service.

Reverently, many soldiers know in their deepest hearts that they are following in His footsteps when they fling their lives into this ministry of mankind. Chaplains remark upon the eagerness of soldiers for the Lord's Supper; men who have never partaken of the sacred emblems in civil life kneel reverently in Y. M. C. A. hut or in barracks or in a dug-out to receive the Memorials of the Crucified. What is this but a craving for the fellowship of the Redeemed who first gave his body to be broken for the sake of the world? The sense of fellowship in sacrifice is real. The soldier servants of a cause that would have been impossible had not Jesus taught men how to die for an ideal and a duty feel their kinship with, as well as dependence upon, the Christ who became a sacrifice. With a new an dliving and untheological reality the cross has become central to this war. All the countless battlefield crosses that point backward and forward and upward

with their arms of faith testify to a fresh appreciation of Christ and him crucified.

FROM CALVARY TO THE SOMME

Horror-smitten by the awfulness of this war, many persons are unable to look beyond the moment, with its weight of suffering and death. They see no reason for it all. To such, it is well to recall Calvary. It has been nearly two thousand years since Christ died, the just for the unjust. How many times during these long centuries it has seemed as if his supreme sacrifice was in vain! The cross-principle seemed to triumph with heart-breaking slowness. Ancient selfishness and sordidness and smallness persisted. Twenty centuries is a long time to wait for the vindication of an act and a principle.

But behold! In an unexpected day, when materialism was rampant on earth, and pride and ambition stalked abroad in vaunting arrogance, there sounded the call of the cross—the summons to lay down life for the sake of God's goals of righteousness and justice and mercy. A power calling itself "Superman," that scoffed at right and sneered at Jesus as a weakling, flung its iron gauntlet into the whole world's arena. Would the nations dare to respond? Or would the crushing of Belgium be permitted and the destruction of Serbia, and the nullification of all the slowly erected sanctities of civilization be allowed to go by default?

Then came the answer that proved the reality of the cross principle in the life of Christian peoples. Great nations flung themselves, in sublime surrender of all the former prizes of life, upon the cross of sacrifice. The lesson of Calvary has not gone unlearned. Life laid down is still the highest conception of existence. Life laid down all for the sake of others, and of principles, is the act that links man with God, and that relates Calvary to the Somme. Whoever would see the outworking of the Crucifixion of Jesus needs but to behold the stream of dedicated soldiers pouring across the waters to France. These young men who go forth to die are in the train of the Hero of the Cross. By their labors and death they are establishing the supremacy of the cross-principle in civilization. It is a new world, pledged to vicariousness, that is being created on the battlefields of France. This reward is worth all that it costs; even as God deemed the salvation of mankind worthy the sacrifice of his only Son.

THE GIFT FROM THE GARDEN

"I find myself liking this cross best of all my treasures, and wearing it oftenest," said one, a few days ago, to whom I had once brought a little olive-wood cross that I had made in Jerusalem, from a piece of wood of the ancient olive tree that still grows in the Garden of Gethsemane. The sentiment symbolizes the mood of our world today. We are learning to prize the cross of sacrifice, and to enter into its deeper meanings. Uncounted parents and wives and sweethearts have come to a new spiritual height as they have offered up their spirits upon the world's cross. Theirs is the greatest sacrifice; and by it they have come to know the fellowship of the Crucified. Life at home is being sanctified by

the self-surrender of all who suffer because of what they have given up for this war's sacred cause. It seems, at times, as if this Calvary experience of our countries may be their real salvation. To bear a cross, and even to be crucified in spirit on the cross, is to know life's redemption and life's Redeemer.

Two great words of Scripture are often found in many minds during these days. One is, "Without the shedding of blood there is no remission of sin." We perceive how war's unmeasured sacrifice is purging the nations of grossness and evil. The price that is being paid should free us from our national sins. Should this war end without the transformation of the life of the nations engaged, it will have been fought in vain. Every drop of blood shed on the battlefield is a call to sanctification at home. The other Bible verse in mind is, "He shall see of the travail of his soul and be satisfied." Out of all this harvest of woe there is being threshed the fine grain of the fulfilled purposes of a Supreme Authority whose thoughts are greater than our thoughts. Somehow, in ways we cannot fully understand, God is fulfilling the sacrifice of his Son in this great hour. All who serve and suffer vicariously in

this hour of crucifixion are sharers in the travail and triumph of the patient Christ.

THE LITTLE CROSSES OF BRITTANY

A few weeks ago, in traveling about fair Brittany, I saw a new usage and learned a new lesson. Like all the devout peasants of France, it is the custom of these people to erect wayside crosses, with the figure of the Crucified upon them. In Brittany, however, they have a practice all their own. For at the base of the crosses by the roadside they have laid little wooden crosses, which represent their personal prayers and thanksgivings. It is common to see a cross, where roads meet, with dozens of simple little wooden crosses heaped about its foot.

That is the best thing to do with our little crosses—the cares and perplexities and burdens and sorrows and misunderstandings and bitternesses and defeats of life. Take them to the Cross of Christ and leave them there. Into his great sacrifice all our little sacrifices may be merged. His cross is the refuge for our crosses. There is no care too small as there is no sorrow too great, to be comprehended in the salvation wrought on Calvary's Cross.

Pro Patria

A Story by an Unknown Author

ADMIRAL BRAITHWAITE retired to his library, reading for the fiftieth time a news item in which it was stated that Lieutenant Gerald Braithwaite of H. M. S. Orcel had been arrested last night, in a drunken brawl in a public house, and that the Naval Board would today institute an investigation, since this was not the first time Lieutenant Braithwaite's name had been mentioned in connection with similar episodes.

As he finished, the old admiral seemed to crumple in the depths of his big chair. His fingers relaxed and the newspaper dropped to the floor. Then his eyes turned toward the opposite wall where three full-length portraits stared at him.

The first was that of a robust man in the uniform of a commodore of the early eighties. Beneath the portrait was the inscription, "Gerald Braithwaite, Commodore, R. N." and several beribboned decorations.

The second was his own portrait, beneath which hung a small vice-admiral's flag, and the "Distinguished Service" bar on a blue ribbon.

The third portrait showed a young man in the dress uniform of a lieutenant in His Majesty's Navy. The space beneath it was empty.

The library door opened and the butler announced: "Captain Reynolds, sir."

As Reynolds crossed the room and shook the Admiral's hand, an awkward silence fell between them. Then the admiral spoke.

"I cannot blame them for the investigation. I would not blame them if the man were other than my son, and I cannot blame them because he is. But it hurts, Reynolds."

"Of course. Why is it, Admiral? What is it? God knows the boy had the right stuff in him?"

"It's as old as the Braithwaites—the all-consuming desire for alcohol. I fought it. The commodore, my father, fought it before me and educated me to fight it as I educated my son. We won. The boy loses. It isn't because he doesn't try. It is a disease with him—almost dipsomania. He lives a Jekyll-and-Hyde existence. He's a fine boy, Reynolds, a magnificent boy. That's the horror of it. Great God! Must he lose?"

"He hasn't lost. No man of thirty-two has lost."

"God grant you are correct. They will do nothing?"

"Not at present. They are giving him another chance. We are sailing tonight."

"Gerald—goes with you?"

"Yes, he sails with the Orcel, although God alone knows how he will come through."

"It was square of the Admiralty."

"You should have heard. I swore that he was the greatest ordnance officer in the service; and I couldn't do without him. I vouched for him."

"I understand, Reynolds. It hurts to know that my son needed such a friend before the Admiralty; that a navy Braithwaite should have come to that point. But by the great God, he'll repay you, Reynolds, repay you and England. Blood will tell."

The library door swung back and the young man of the third portrait entered, then stopped. "Beg pardon—"

"Come in, Gerald. I'm just leaving."

"You've been to the Admiralty Building?"

"Yes."

"And the verdict—"

"You sail with the Orcel tonight. It is—"

"My last chance?"

"Yes, my boy!"

"Thank you, Captain. I'll—I'll try to be worthy."

The captain was ushered out by the butler. For a long time the father stared at his son, the light of paternal worship in his fine eyes. Then he said, "Come here, Gerald."

"Yes, sir?"

"Your grandfather's portrait there—see it?"

"You were proud of that when you were a youngster. You used to boast about it to your friends. Nor were you ashamed of my portrait and my record. I'm not going to lecture you, lad. You recognize the gravity of it all as keenly as I. I know the battle and your ugly heritage. I would that I might help you. But I can't. It's sink or swim by yourself. The little frame under your portrait is vacant. See to it that it does not suffer by contrast with mine and my father's. We live for posterity, lad. You are a navy Braithwaite. You will win—because you must—my boy."

"Father, I'll try," and he hurriedly left the room. In the hall he shook the hand of the old butler and said:

"I'm off tonight, Henry, with the Orcel. Goodbye, Henry. And sort—of look after him, will you?"

"That Hi will, sir, mighty close hindeed, sir. And when we 'ear you've distinguished yourself, sir, it's right proud we'll be—'im and Hi, sir."

Braithwaite swung rapidly down the street; the light of the navy Braithwaites flashing from his eyes. When he stepped onto the immaculately swabbed deck of the Orcel, Captain Reynolds was waiting for him, and the two officers clasped hands.

Six weeks later the captain of the Orcel was pacing the deck when an excited hail from the foremost lookout broke sharply into his reverie.

"Submarine on the sta'board bow!"

The captain's trained eyes leaped to starboard. The torpedo-lieutenant bounded to his side and thrust into his hands a pair of binoculars. With the aid of these he discerned, far off, a partially submerged submarine.

The captain spoke briefly into the telephone and the big ship trembled as a thousand pound messenger of destruction went hurtling across the sun-kissed waters of the Mediterranean.

A bugle sharply blared the command to abandon ship. Men poured from the Orcel's hatches, fore, aft and amidships. It was clear that the Orcel was doomed to destruction. The bugle repeated the shrill "Abandon ship" call and the crew stood ready.

Suddenly a sub-lieutenant screamed, "The dispatch boat! Look!"

The captain swung his binoculars and saw, under Lieutenant Braithwaite's expert guidance, the dispatch boat flashing at full speed into the path of the onrushing torpedo. On it came. Straight across its course raced the dispatch boat. Officers and men hung over the side and watched the battle which meant life or death to all of them. The boat and torpedo came closer, closer. The captain, spell-bound, watched Braithwaite

alter his course slightly so that he might be more certain of meeting the weapon of death from the enemy submarine. Then he murmured:

"He can't make it! He can't. The torpedo will get by! Great God!" There came a muffled roar and 400 pounds of gun cotton, exploding on impact, had wiped the dispatch boat from the seas.

In London a few days later, the old butler entered the library and handed a newspaper to the old vice-admiral. Slowly he unfolded the paper and read. Then he said:

"Listen, Henry, I will read you what they have to say about Gerald—and so the last and greatest of the navy Braithwaites met death unflinchingly that he might save a ship and its complement. He was a man, and as a man he died." Old Henry brushed his hand across his eyes, unashamed of the tears.

Today the plate below the third portrait is inscribed:

GERALD BRAITHWAITE

LIEUTENANT R. N.

Lost in Action in the Mediterranean.

Pro Patria.

And beneath the plate is a small maltese cross strung on a blue ribbon and in its center is a crown surmounted by a lion, and deeply indented in the scroll are the words, "For Valor."

The Story of Dr. Gladden's Famous Hymn

The following interesting history of Dr. Gladden's hymn, "O Master Let Me Walk with Thee," was sent by the author, about a month before his death, to the editor of the *Congregationalist*:

I HAVE often been asked to relate the circumstances which led to the writing of the hymn, "O Master, let me walk with thee." The first answer is that it was not written as a hymn; that I had no more expectation, when I wrote it, that anybody would ever sing it, than Paul probably had when he wrote his letter to the Philippians, that it would be a part, some day, of a collection known as the Holy Scriptures.

When I wrote these verses I was editing a magazine published in Springfield, Mass., and known at first as "Sunday Afternoon" and later as "Good Company." The magazine had social aims, but it sought to furnish devotional reading also; and one of its departments was "The Still Hour," made up of brief editorials, to which I had undertaken to furnish, every month, a short contribution in verse. One of these contributions was a little poem, without a title, consisting of three eight-line stanzas, and beginning, "O, Master, let me walk with thee!" It was a purely personal expression of religious feeling, with no hint of liturgical uses.

About this time my old friend, Dr. Charles H. Rich-

ards, was collecting matter for a new hymnal, and in looking over old numbers of my magazine he came upon the three stanzas to which I have alluded. The second of these did not suit his purpose; but he thought that he could make a hymn of the first and third of them. Thus came into being the four four-line stanzas of the hymn whose history we are considering.

It had, as I have said, not liturgical purpose and no theological significance, but it was an honest cry of human need, of the need of divine companionship.

I had been trying to do a little honest thinking about theology, and had been compelled to differ from some of my brethren on such subjects as the nature of punishment and the theory of atonement; and some of them were inclined to part company with me. Such controversy generally fails to bring out the best part of us, and some things were said on both sides which would better have been left unsaid. The memory of some of these things is reflected in the verse which Dr. Richards wisely omitted:

Help me to bear the sting of spite,
The hate of men who hide thy light
The sore distrust of souls sincere
Who cannot read thy judgments clear;
The dullness of the multitude
Who dimly guess that thou are good.

There is something too much of this, no doubt; but the main fact is that a young man in that rather remote time had watched his Master going through some such experiences, and felt that he was going through them bravely and sweetly, and he wanted to walk by his Master's side. That companionship would bring the calmness and strength which he sorely needed.

The prayer brought not only the divine help which never fails those who seek it, but also a great response of human sympathy and friendship which grows as the years increase.

Dr. Richards set the hymn to an air of Rossini's—"Giardini." In the next dozen hymn-books it was never set twice to the same tune. The hymn-book makers seemed bound to make a tramp of it. Not wishing to see it reduced to that extremity, I finally made it the condition of my permission to use it, that it be set to the tune of "Maryton," with which it appears in most modern hymnals. The hymn is not copyrighted, and not a penny has ever been paid for the use of it; my control of it is purely by courtesy.

One of my friends, long the executive officer of the faculty of one of our Eastern colleges, wrote to me of the personal help which he had found in the hymn. It was a Dean's hymn, he said. It touched me not a little to hear such a testimony from one burdened so heavily with "the strain of toil, the fret of care."

A Congregational minister from England came to bring me greetings, and to tell me of a ministerial brother of his to whom the hymn had become very dear. Just before leaving England he had called to say farewell to his friend, who was in the last stages of a fatal illness. The friends talked of the change approaching, until the sick man said, naming the hymn, "I want to hear it once more." Those standing by the bed lifted their voices, and the sick man's voice was joined with theirs. It was clear and

strong, they said; the breath that he needed seemed to be lent him, and he sang the hymn through. Those were his last words.

Our Voice After Death

By J. H. Jowett

WE go on speaking after we are dead. That is a very solemn thought. What will be the character of the voice with which we shall speak? What will our life continue to say in the lives and remembrances of others? The continuing voice has sometimes been described as the echo of the life and shares its character. But it is far other than that. An echo is only a weak and weakening continuance of the original voice, and it speedily passes into unobserved and unregistered silence. But death does not change life's voice into a fading echo. The life itself persists, vital and positive, radiating quickening or deadening influence. Death does not change character, and character never loses its contagion. We live on, and after death the influence of our life is what it was before. The quality of the river is unchanged, whether its waters be clear and pure as crystal, or the vehicles of the most nauseous corruption. "He that is holy, let him be holy still; he that is unrighteous, let him be unrighteous still."

If, therefore, we would know with what kind of voice we shall continue to speak after death, we need only consider the character of our life. I do not mean our reputation. A man's reputation may seem to represent his influence, but it is by no means the main current of his life. Reputation is like an outer garment which we can frequently change; it may be changed a dozen times in the course of seventy years. But character is an inner garment, whose texture is woven by thought, and feeling, and desire, and action; and this garment is not exposed to the fickle whims of men or the caprice of circumstances. Happy the man who is clothed in the robe of righteousness and the garment of salvation! It is that inner self, our very self, with its own abiding purpose and devotion, which determines what happens in the way of continuance when death removes us from our visible place among the children of men. "He, being dead, yet speaketh!"

All this is very solemn. And it would be overwhelming if we knew no way by which our lives may be made pure and harmonious, and, even now, able to radiate influences which will help to sweeten and inspire our fellow-men. But the secret has been unveiled to us, and we know the way. Our Saviour had his own wonderful figure of speech which no one else could employ. "The water that I shall give him shall be in him a well of water springing up into everlasting life." And from that infilling there results an overflowing. From that well there flows a river. "Out of him shall flow rivers of water," irrigating and fertilizing the lives of others. Death does not dry up that living well, and therefore death does not dry up the river. And so with the river of John, and of Paul! And so it will be with thy river and mine!

Three Labor Day Homilies

Labor and the New World
After the War. (Is. 32:17.)

ONE "drive" that has long been a strategical necessity is now being made. It is a "drive" to clarify our war aims and to state clearly to all the world, our enemies most of all, just what we are fighting for and what are the exact terms upon which they can have peace. Imperialistic statesmen found it difficult to agree because each wanted special favors for his nation. Trade leaders look for trade advantage, and any seeking of advantage irritates rather than allays friction. Military minds think only in terms of force, both now and forever, and this would make peace a part of a longer extended campaign strategy. Church leaders, so far, have done little but act as sub-lieutenants of whatever government they are under and have never agreed on any fundamental terms for international comity or a peace formula. It is a striking, and, to the ardent Christian man, a disappointing fact that there is no means at hand whereby the Christian church can formally lodge a judgment or a moral demand upon the war or upon the coming peace conference. It has remained for the united labor of Europe to put forth the clearest statement yet formulated. It is a fervent advocacy of President Wilson's fundamentals but goes even more into a concrete application of them and to the questions that must be discussed at the peace conferences than he has yet done. In it there is no checker-board diplomacy, no military strategy, no traders trading. It is a clear demand for democracy and a settlement that will put an end to trade advantage, conquest and imperialism, militarism and balance of power politics.

The following short summary is eloquent with pin-points for pulpit discussion, based upon the Christian demand for universal brotherhood, the reign of the Prince of Peace as Lord of Lords and the work of righteousness as peace. The demands for no annexations (in the sense of conquests) and of no indemnities (as penalties assessed by victors) are asserted, but the fundamental demand is for justice. Justice means, in the concrete terms of this formula, the restoration of devastated territories and such disposal of subject peoples as will assure their freedom. This means that Germany must restore Belgium and Serbia and that German colonies and Turkish tyrannies shall be disposed of for the benefit of the peoples concerned, though not to increase any nation's colonial domain. It is unthinkable that Armenia and Syria should be left to Turkey or that the Jews should ever again be cursed with anti-Semitism; and the oppressed Czechs and Jugo-Slavs and all other subject peoples must be allowed the "consent of the governed" principle as a basis for their new national life. Poland must be restored to nationality and the Balkan question settled by a conference that will guarantee autonomy with no interference from imperialistic powers or the designs of their own imperialistic statesmen.

The most fundamental demand, however, is that the peace agreement itself shall embody provisions that will insure an end of war, in the old competitive sense at least. It must provide for a world court, a codified international law and a League of Nations to enforce it; it must also initiate a plan for progressive disarmament, and all compulsory military service and training, put all war manufacture under government control and thus remove the munition makers from the role of war-makers, and there must be no economic boycotts or war-after-the-war trade combinations. Of course, we understand that President Wilson's declaration that failure to chastise Germany out of her wicked designs by military means may compel us to outlaw her by an economic boycott until she removes the menace of her autocracy and is willing to join the sisterhood of nations. In place of war-after-the-war labor demands that the nations shall arrange an international court of claims that will assess justice and remuneration wherever wrong was done to individuals during the war, and also an

international council that will apportion raw materials and assist all peoples in reconstruction. It asks also for the employment of soldiers and all idle workers on public works during demobilization and until industry can regain its equilibrium. Our plea for a new world wherein righteousness reigns finds in this pronouncement the best practical program yet enunciated, and our plea is of little worth if we leave the program to the old time diplomacy.

* * *

Making Democracy Safe for the World. (Ex. 2; 11. Deut. 24; 14-15.)

While we are making the world safe for democracy we must also make our form and type of democracy safe for the world. That is, we must move on with our principles into the world of industry. President Wilson is quite as much concerned with this as with the other. He is warring on autocracy in industry as well as in politics. Hitherto the employer has organized vast corporations, even monopolistic in their reach, yet denied labor the right to organize at all. The "price" of labor has been fixed like that of a senseless, soulless material commodity. Labor has even been treated by the economists as a "commodity" just as if it were coal, iron and machinery, and court decisions have so construed it. The basis of it all was that the relations between employer and employee were those of property rather than those of human beings. President Wilson procured first an enactment forbidding courts to construe labor as a mere "commodity." Then he investigated such scandals as the Bisbee deportations, along with those of the I. W. W., and found they were of the same class. His Industrial Relations Commission let the light in upon capitalistic and I. W. W. crime alike and awakened the nation to the evils of an industrial system that "hired and fired" and paid labor on the same basis that it installed and "scrapped" machinery. Now comes the emergency of war putting huge corporations at governmental work under the control of the administration. The Western Union discharged men who dared join a union; the Steel Trust did the same; the majority of the firms refused to recognize the right of "collective bargaining," i. e., they fixed the wage and the workingman could take it or leave it—there was usually a man at the gate. Powerful unions of investors "bargained" (?) with the single laborer. Now industrial democracy gets a new charter. The administration, through its War Labor Board, establishes four fundamental principles of industrial democracy, namely: 1. The right of any man to belong to a union without interference. 2. The right of all employees to collective bargaining with their employers. 3. The obligation to conciliate the government, representing the big innocent third party—the people—to arbitrate and compose all differences that are otherwise irreconcilable. 4. A wage based upon a just standard of living. It strikes at those labor leaders who term the relations of labor and capital as "war" also by compelling conciliation and denying the "closed shop." Here is a program for industrial democracy that is concrete and forward looking. Again, it is of little use to plead for industrial peace if we do not have a program that will effect it. The church that pleads for brotherhood and champions the oppressed will find in the President's program a practical application of the Gospel to a concrete situation that is full of strife and unbrotherliness.

* * *

The Woman Who Works. (Jer. 22; 13.)

The war has brought millions of women into the shops. In the United States there were 8,000,000 women and girl wage earners before the war. To their number have now been added 1,500,000, and the withdrawing of 250,000 men per month for the army will add hundreds of thousands more. In England 2,000,000 women have taken up war work, thus

doubling the host of woman wage-earners. In France, before the war, women worked in the fields by the side of men, but now they do most of the farming and furnish enough shop labor to equal the entire munition making of the nation. In America woman has been an economic dependent until recently; she has been cloistered, and the result has been the cultivation of the parasitic status. Hitherto economic misfortune or the low wage of the father forced her to accept a wage until she could get married, or, if married, to supplement the husband's wage until the children were able to work. Thus the "commodity" wage system took advantage of her and paid a supplementary instead of a living wage. It exploited her as a sort of accessory or by-product of the wage system. If she lived at home she shared the home standards; if not, there was no relation between her wage and the cost of her living, and the rule was devil take her if he can. She did not regard herself as a permanent wage earner so did not organize with her sisters to any extent, and thus could enforce no demands as to hours, wages, working conditions or aught else. An employing system that treats labor as a commodity instead of a humanity is careless of anything except labor output. The rush of war emergency in England's first days at war entailed long hours, heavy burdens and insanitary conditions. The result was a fatigue that destroyed efficiency, a resort to stimulants that destroyed character, a neglect of health and home and future motherhood. Then came a reversal of policy and short hours, equal pay for equal work with men, hygienic workshops and lifting adjusted to woman's strength and her future as a mother. America is passing through some of the same difficulties, but has learned much from England and France. The church that builds the social foundations on the home, and whose Gospel is a charter right of womanhood wherever it goes in the world, will find a great labor day message in the program for the conservation of womanhood while woman takes up the industrial burden of war; and it will plead that she take it up and never again make it possible for the charge of industrial parasitism to be lodged against her. There are sufficient unused reserves of woman power in the country to take up all the burdens men must lay down to go to war, but we must rearrange the burden-bearing so muscular men shall lift the heavy loads and the agile fingers of women do the work that requires deftness and skill, for woman is first of all the home keeper and maker. England's awakening has resulted in a gain in child saving that will equal the losses in killed at war. The plea for woman's right to a woman's type of work, the same wage for the same work as the man receives, the protection of her home and children and her right to motherhood are a practical application of the Gospel to an imminent human problem.

ALVA W. TAYLOR.

Books

TWO THOUSAND QUESTIONS AND ANSWERS ABOUT THE WAR. This is an unusual and an unusually interesting volume, giving in attractive form the information one naturally desires to have with regard to the War. Methods of fighting; the armies, navies and air fleets; the personalities, politics and geography of the war lands—these are some of the subjects treated in the book. There are seventeen new war maps, also a pronouncing dictionary of names. There is also included a record of events of the war from the beginning. Here are two or three sample questions asked and answered: "Is it true that the Germans are officially encouraging polygamy?" "How many wounded soldiers recover?" "Would it be cheaper for Germany to restore Belgium than to continue the war for a week?" (Doran, \$2).

FRENCH-ENGLISH AND ENGLISH-FRENCH DICTIONARY. For the boy at the front this handy dictionary would make a welcome gift, as well as a most useful one. It is one of the Thomas Nelson pocket dictionaries, and is stoutly bound in leather. Small as it is, yet the volume contains over 600 pages. (Nelson, \$1).

LIFE IN A TANK. By Richard Haigh. Captain Haigh was a tank commander at Arras and Ypres, and was in charge of the "Brittania," the tank that visited this country a few months ago in the interest of the British recruiting mission. He here tells of that "strangest weapon the war has yet produced." His is as thrilling a story as was ever written by Jules Verne, of early memories. (Houghton, Mifflin. \$1.25).

A REPORTER AT ARMAGEDDON. By Will Irwin. This author was a real writer before the war began, and had revealed a genius for reporting, but the war has made him truly "The 'Ace' of American correspondents." In the present volume he narrates vividly his experiences at the battle fronts in France and Italy, and also gives his personal observations with the civilian population behind the lines, and in the neutral countries of Spain and Switzerland. (Appleton. \$1.50).

THE WAY OUT. By Emerson Hough. The author of "The Mississippi Bubble" here gives his readers a romance of the feud districts of Kentucky, and tells how David Joslin, heart-sick of conditions there, went out to secure an education that he might come back and bring a saving message to his darkened people. Some surprising adventures are met with before success comes to him. (Appleton. \$1.50).

The Sunday School

Intoxicated Men!*

I CHOOSE today the last verse of the last section of our lesson on "Conquering Evil." "And be not drunken with wine, wherein is riot, but be filled with the Spirit." It is all right to talk about overcoming evil, but evil is a big, hard proposition and it will never be conquered by little half-hearted efforts, lacking in enthusiasm and constancy. Paul was intoxicated with the Spirit of Christ.



Rev. John E. Ewers

That Spirit caused him to do the most unheard of things; it caused him to leave his business and rush off into strange cities preaching the gospel; it caused him to risk his life not once, but a hundred times; it caused him to break with past traditions and hurl himself body and soul into a brand new cause; it caused him at last to lay down his life in a far away metropolis. Surely Paul was drunk with the wine of heaven. How I glory in Paul! How magnificent he was! How lion-like! How dauntless! How reckless! How adventurous! How original and free! Above all, how grandly enthusiastic—the very word means *God in us*.

Christ was God-intoxicated. He was filled with the Spirit. Filled! He hurled his life into the cause. He died on a cross. He broke with the blood-rusted past. He dreamed of world-empire. He was never discouraged. His life was charged with a strange buoyancy. He radiated a new light. His touch thrilled. His look melted. His words inspired. His personality created a new epoch in history on this planet. He was surcharged with powerful enthusiasm.

Every great preacher has possessed this trait—he has been intoxicated. Augustine, Ambrose, Knox, Wesley, Beecher, Brooks, Moody, Jowett, each and all have had this marvelous element—more than mere men; true super-men because God-intoxicated. Great Sunday school teachers have this note. They may not know it, but they have. That is the reason their classes are full; that is the reason their pupils stay for church; that is the reason the class as such does so many deeds of mercy; that is the reason every scholar becomes a Christian. Every worthy church-member has it. That power

* This article is based on the International Uniform lesson for September 8, "Conquering Evil." Scripture, I Kings, 21:1-29; Eph. 5:6-21.

not self that makes for righteousness—filled with the spirit.

Many freakish people and long-haired religionists have spoiled this noble phrase, "Spirit-filled," and have given it a sorry connotation, but we must live down that perversion, for the idea is right—Christians should be spirit filled! The church has a right to expect it.

You are back from your vacation, the new church year has begun. Tell me, are you any different? A great English preacher tells us that he left his great London pulpit some years ago completely dissatisfied with himself and his work. He had had crowds, but the spirit of Christ was not in his church to any marked degree. He spent weeks in earnest study of his own soul: he had not committed any sin, he had not neglected his work, he had not lost his faith, he had not ceased to study, he had not lost touch with his times, he had not failed in being social, he had not failed in popularity. What was wrong? At last he found that he had lost his enthusiasm. He was not God-intoxicated. He was not fire; but ashes. The Spirit did not stir mightily in him. For that reason rhetoric took the place of passion; for that reason conversions were few.

In the hour of that discovery he sought God's help in remaking his life. From the very altars of heaven he re-kindled his soul. Coming back to his parish in the late autumn the people at once recognized the strange note, the new passion, the mystic power. People flocked to the inquiry room, converts were many. The church took on new life; the whole

community was stirred. People of every class thronged the church, finding the very word of life. God grant that you may come back not only with fresh physical vigor and mental strength, but with a new spirit—"filled with the spirit."

JOHN R. EWERS.

The Manliness of Discipleship

Fearless, open loyalty is our great need today—a choice of right principle and true character and the Son of God as Lord. It is a man's duty and privilege to stand up in clear and open discipleship; because Christ was not ashamed to stand up and die for men; because loyalty is the noblest of all manly virtues; because the unwillingness to be decisively with Christ and own him openly saps the very foundations of vigorous manhood; because the world needs today men who have God for their master, and who will honor their master openly before all mankind. Are you this kind of man, or are you a waiverer, or a questioner, or a compromiser, or a concealer? "Come and satisfy yourself," says Christ. "Do you believe in me? Then confess me before men."

ROBERT E. SPEER.

America's Answers

In Flanders Fields

(Written by Lieut. Col. John McCrae—
Died in France, Jan. 28, 1918)

*I*N Flanders fields, the poppies grow
Between the crosses, row on row
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

*We are the dead; short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders Fields.*

*Take up our quarrel with the foe!
To you, from failing hands, we throw
The torch; be yours to hold it high!
If ye break faith with us who die
We shall not sleep, though poppies blow
In Flanders Fields.*

* * *

America's Answer

I.

*I*N Flanders fields the cannon boom
And fitful flashes light the gloom,
While up above, like eagles, fly
The fierce destroyers of the sky;
With stains the earth wherein you lie
Is redder than the poppy bloom,
In Flanders Fields.

Sleep on, ye brave; the shrieking shell,
The quaking trench, the startled yell,
The fury of the battle hell
Shall wake you not, for all is well.
Sleep peacefully, for all is well.

Your flaming torch aloft we bear,
With burning heart an oath we swear
To keep the faith, to fight it through,
To crush the foe or sleep with you
In Flanders Fields.

—C. B. GALBREATH.

II.

REST in peace, ye Flanders dead.
The fight that ye so bravely led
We've taken up. And we will keep
True Faith with you who lie asleep
With each a cross to mark his bed,
And poppies blowing overhead,
Where once his own life blood ran red,
So let your rest be sweet and deep
In Flanders Fields.

Fear not that ye have died for naught.
The torch ye threw to us we caught.
Ten million hands will hold it high,
And Freedom's light shall never die!
We've learned the lesson that ye taught
In Flanders Fields.

R. W. LILLARD.

The Larger Christian World

A Department of Interdenominational Acquaintance

The Rock River Conference

One of the strongest conferences in Methodism is the Rock River Conference, which includes Chicago and most of northern Illinois. This year's meeting of this conference will be held on October 1, and it will be presided over by Bishop Quayle, formerly a Chicago man. The fate of several hundred Methodist preachers for the coming year will be decided at this meeting.

Evangelical Counterpart to New Thought

Mrs. Edith Armstrong Talbot has in recent years been a close student of Christian Science, New Thought and other idealistic movements which claim to cure through prayer or metaphysics. She finds them all objectionable in certain features and in her speaking and writing has developed an evangelical substitute for these religious attitudes. Speaking recently in a series of meetings in the First Congregational church of Buffalo she attracted much attention. Taking as her general theme, "A Religion of Power, or Getting the Most Out of Our Religion," she spoke successively on "Finding Our Health in Religion," "Finding Our Success in Religion," "Finding Our Happiness in Religion," "How to Pray for Results," "Dealing With Difficulties," "How Can the Church Supplant Christian Science and New Thought?" and "Living by a Victorious Faith."

Contest Over Modernism

The two Houses of the Convocation of the Provision of Canterbury in the English church met recently at Westminster. The bishop of Chelmsford presented a petition signed by 54,000 people asserting their faith in the virgin birth and the physical resurrection of Christ. The Archbishop stopped the way to the discussion of the petition and the petitioners were referred to a pronouncement of an orthodox character by the Houses of Convocation in 1914. Bishop Henson arose and pronounced the petition and resolution a gross personal attack and there was some tension over the situation. While the orthodox element in the church is decidedly in the seat of power, there is a considerable latitudinarian element in the church who would dispense with many of the miraculous elements of the Bible.

Discussion of Cooperation With Protestants

The recent meeting of the two Houses of Convocation of Canterbury of the English church discussed a resolution looking toward closer cooperation with dissenters. With a few minor modifications the following resolution, presented by Canon Burroughs was passed: "That this House, being convinced of the importance especially at this time, of visible unity and united witness among all who acknowledge Christ as Lord, urges upon churchmen, as a step toward ultimate reunion, the duty of seeking and welcoming opportunities of joint witness and joint action with those who, while not of the same communion with us, are engaged in the service of the kingdom of God." The motion was regarded with much suspicion by the "Catholics," received but a half-hearted support from the evangelicals and was warmly favored by the latitudinarians. It was finally passed, however, after considerable debate.

Camp Pastors to Be Abolished

Many religious bodies have been sustaining camp pastors to do religious work in the camps, but a recent order from the office of the Adjutant General seems to take away the privileges of these men. "In view of the greatly increased number of chaplains authorized by recent legislation, and the provisions now being made for the professional training of chaplains

in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts."

Selling Bricks for the Orphans

Some years ago Dr. W. T. Grenfell, of Labrador, brought together various waste materials and erected a poor building to house the orphan children of the section to which he ministered. The building was of unseasoned lumber, the only kind to be had, and it is now a very draughty and unsuitable structure. It is proposed to erect a brick building for the orphans and in various sections of America the children of Sunday school classes are buying bricks for the new orphan-

Bible Society Calls New Worker

The American Bible Society has called as a worker in the West Indies, on the Spanish speaking islands, a new worker, Dr. Jose Marcial. He is a graduate of the University of Madrid, a native of Spain and is well known in literary and religious circles. He is making a tour of the islands and will make a report on their needs.

Catholic Editors Hold Meeting

The Catholic Press Association of the United States held a four-day meeting recently at the Congress hotel in Chicago. They were welcomed to the city by the Rt. Rev. Francis C. Kelley, D. D. Many well-known newspaper men were on the program, among them being Arthur Brisbane, John T. McCutcheon, Emerson Hough, and S. J. Duncan-Clark. Mr. Brisbane urged the Catholic church to take a middle ground on the liquor question, favoring neither whiskey nor prohibition.

Urges Union Services This Winter

The Home Missions Council, anticipating a shortage of coal again this winter, has urged that churches arrange as far as possible to hold union services in order to economize on coal. It is also pointed out that the war has caused a great shortage in ministers and this shortage may in part be made up for the period of the war by combinations of churches holding somewhat the same attitude in religion.

Hymn Writer Dies

There are not many of the modern hymn writers which have been honored by having their verses included in the great hymnals, but one of them was Professor Joseph Henry Gilmore of Rochester University who wrote, "He leadeth me." He died recently in his eighty-fourth year. His hymn has been sung by millions of Christian people with appreciation of its beautiful thought.

Daily Vacation Bible Schools in Chicago

The Daily Vacation Bible School is becoming a fixed institution in Chicago, helping to solve a problem felt by every parent. Conferences of the workers are held every Monday in the St. Paul's Methodist church in Chicago on the West Side. Over one hundred schools are in operation, with an enrollment of fifteen thousand children. One small church reports the enrollment of children from seventeen families not previously interested in the church.

ORRIS F. JORDAN.

News of the Churches

Charles M. Sharpe Sends Note From France

Dr. Charles M. Sharpe, who has been in France in Y. M. C. A. service for a number of months, writes this brief note to the "Century": "After a real experience of the dangers and hardships of war, I am enjoying here in the heart of the French Alps a much appreciated rest. I was under shell fire by day and aero attacks at night for a week. Much work and strain. But I stood it all right, and in a few days I shall go back to my post at the front."

Every Member Canvas in the Philippines

Frank V. Stipp, of the church at Laoag, Philippine Islands, gives the following "twelve facts concerning the every member canvas" which was carried through at this church: 1—It was conducted according to the instructions in the Men and Millions literature, with Philippine adaptations. 2—The emphasis was placed on "men" as well as "millions." 3—A year's educational program preceded the campaign. 4—A six weeks' intensive campaign preceded the canvas. 5—The budget was displayed, together with some striking facts of missions and giving. 6—The committee of twenty was composed partly of women—they carry the pocketbook in the Philippines, and can therefore make the appeal to other holders. 7—The budget called for 600 pounds (\$300) per year, 20 per cent of which was for others. 8—The budget was exceeded by 156 pounds, a total of 756 pounds, many times that given in the past. 9—There were givers, averaging more than thirteen cantavos (6½ cents) each per week. 10—The highest pledge was 1 pound per week and the lowest one centavo. 11—The Laoag church is now self-supporting and has a chance to become self-governing and self-respecting. 12—The church recommends the plan especially to her sister churches on the mission field.

Widely Influential Illinois Layman Passes Away

The death of L. H. Coleman, an elder in First Church, Springfield, Ill., removes one of Illinois' most prominent and useful laymen from the active service of the church. He passed away suddenly on Aug. 10. Mr. Coleman was prominent in business and church circles in Springfield for more than forty years. He was a trustee of Eureka College. Four children survive him, all vitally connected with the church, one of his sons being Dr. C. B. Coleman, professor of history in Butler College, Indianapolis. The funeral service was held in First Church, conducted by Charles Clayton Morrison, editor of The Christian Century, a former pastor. Mr. Coleman gave to his community a remarkably winsome and virile illustration of the Christian life.

—Some of the churches of La Salle and Livingston counties, of Illinois, are planning a get-together meeting at Long Point, Sunday, Sept. 1. District Evangelist C. M. Wright has been invited to be present as one of the leaders at the meeting.

—Northwestern District of Illinois has its final report to make of its success in the recent emergency drive, reports C. M. Wright. The district was apportioned

\$41,300, but raised a total of \$47,590, thus exceeding the apportionment by \$6,290. Seventy-two churches are on the contributing list. Mr. Wright believes that "the success of this undertaking has greatly emphasized the importance of co-ordinating national interests and of organizing the forces into one great co-operating body."

—The following men are preaching at Euclid Avenue church, Cleveland, O., during August, in the absence of the pastor, J. H. Goldner: M. E. Chatley, of Ashtabula, O., August 4; J. C. B. Stivers, of Cleveland, August 11; M. E. Chatley, August 18; R. H. Miller, of the Men and Millions Movement, August 25, and David W. Teachout, general secretary of the Y. M. C. A. at Camp Sherman, on September 1. Euclid has about 140 men in the army service, one member being represented on the service flag by a gold star.

—Special: Report comes that a religious debate, "conducted in ye old-time manner," was recently held at Hutton Valley Christian church, near West Plains, Mo., "to settle the mooted controversy over the use of the organ in the church." A three-day debate held the community breathless, awaiting final decision. Unfortunately for our readers, the newspaper reporting the "event" does not state the verdict of the judges.

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WRITE US ABOUT THAT BOY

—The Board of Ministerial Relief at Indianapolis reports contributions from the churches in July amounting to \$2,028.96, a gain of \$522.73 over July, 1917, and twenty times as much as was received in July, 1911. The total increase in church offerings to date for the year is \$3,385.00. This, together with the returns from the Emergency Drive of the Men and Millions Movement, has enabled the Board to increase payments by from \$2.00 to \$18.00 each to 94 of the 180 aged and disabled ministers and widows of ministers who are on the roll.

—William M. Mayfield, of the Roanoke church, Kansas City, Mo., celebrated the twentieth anniversary of his ministry the last Sunday of July. He began his work at Roanoke January 1, 1917. His early work was in Kansas.

—J. E. Chase, of the Lubbock (Texas) church, has entered "Y" work, and is now at San Antonio attending the Y. M. C. A. training school in preparation for overseas duty.

—Ernest C. Mobley, of the church at Amarillo, Texas, has been unanimously granted a leave of absence for six months overseas work with the Y. M. C. A. The church will pay his full salary during this period. The Rotarians of the city, Mr. Mobley reports, recently attended his Sunday morning service, being accompanied by their wives.

—The enrollment in Transylvania College last session represented the largest college student body the institution has had in its history of one hundred and twenty years.

—C. R. Stauffer began the seventh year of his ministry at Norwood, O.—a thriving suburb of Cincinnati—two weeks ago. During the six years of his pas-

torate there, more than 800 persons have been added to the membership of the church. A fine Sunday school plant has been erected and nearly paid for. The Norwood pastor has recently been appointed chairman of the war work committee of the Cincinnati Federation of Churches, which has as one of its aims to minister to every home where sorrow enters as a result of the war.

—Dr. Arthur Holmes was unable to finish out his Chautauqua dates in Ohio owing to his call to the presidency of Drake University. O. F. Jordan took up his circuit the end of August for ten days with his lecture on "The New America."

—E. T. McFarland, recently of Texarkana, Tex., begins his new work as superintendent of city extension work at Dallas, Tex., next month.

NEW YORK **CENTRAL CHURCH**
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Finis S. Idleman, Minister

—W. F. Mott, minister at Dublin, Ga., has accepted a chair in the Southeastern Christian College at Auburn, Ga.

—The new Kingshighway church, St. Louis, Mo., will be dedicated next month. W. G. Johnson ministers to this work.

—Including a few wives, Transylvania and the College of the Bible have thirty-two representatives under the Foreign Society, twenty-six under the C. W. B. M., twenty-two under the American Society, and more than one hundred serving under state boards.

—Elmer Ward Cole, of Huntington, Ind., church, will give the address at Fort Wayne, Ind., at the memorial service held in honor of Allen county's soldier boys who have fallen in France. The date of the service is September 8.

—John McD. Horne, of the Sullivan (Ind.) church, has received notice of his appointment as a chaplain in the American Red Cross for overseas service. Mr. Horne is the third Sullivan minister to take up war work.

—Joseph Myers, Jr., of Transylvania College, and now minister at Millersburg, Ky., has been spending the summer farming and threshing; he reports a "casualty," having lost the end of one finger of his left hand. Mr. Myers is now spending three weeks at his home in Crawfordsville, Ind. In the autumn, Oscar E. Kelley, rural church expert of Indiana, will hold a meeting at Millersburg for Mr. Myers, Mr. Boatright, of Paris, Ky., leading in the music.

—The C. W. B. M. of First church, South Bend, Ind., has entered the Living link column. Their missionary will be C. Emory Ross, of South Africa, who went out under the joint arrangement between the Foreign Society and the C. W. B. M. John M. Alexander, the pastor, reports forty-five young men, two nurses and one surgeon now in the service of the nation.

ST. LOUIS **UNION AVENUE**
CHRISTIAN CHURCH
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George A. Campbell, Minister

—W. E. M. Hackleman, of Bethany Assembly, writes that Dr. E. L. Powell was unable to fill his engagement at Bethany this year because of a recent operation. He sent Professor A. W. Fortune, of Transylvania College, in his place.

Disciple Ministers on War Themes

L. J. Marshall, Kansas City, Mo., Declares Home Forces Must Fight as Bravely as Boys at Front

"With such fighting spirit exhibited over yonder in France, it is necessary for us here at home to give in like measure. Some way or other we will be called on to do heroic things, sacrifice, and keep stout hearts no matter what happens. And there is no such thing as being too brave. If we act as bravely as did our boys who fought and died where they stood, we will only be doing our little share in the struggle."

Ira L. Parvin, Fort Wayne, Ind., Says Greater Sacrifices Are Coming if War Goes On

"If this war goes on and Germany grows more threatening, the time will come when we will be willing to give all that we are and all that we have. And those who have been enjoying the free institutions of our land and have still been lending the enemy comfort will be willing to get down off the fence and line themselves up as loyal patriots where they should have been months ago. 'Eternal vigilance is the price of liberty.'"

Edgar DeWitt Jones, Bloomington, Ill., Sees Greater Unity in America Through National Army

"The last vestige of sectionalism in America due to the Civil War, has been obliterated through the new national army. The Spanish-American war did much to destroy the Mason-Dixon line and the rallying to the call of the colors in the present conflict has brought the North and South together in a unity as beautiful as it is effectual. Out of this melting pot will come a new solidarity to American citizenship—a better understanding between men of different race and condition of life. It is not difficult to dislike people at long range, but to work together, to suffer together—these experiences make for new appraisals of manhood and for a consequent unity of purpose and fellowship."

Chas. M. Fillmore, Indianapolis, Ind., Considers Question, "Why Does Not God End the War?"

"God has not ended this war because it is not his war, but the devil's. Man can not be made moral by physical compulsion. The war itself will not settle the moral principles involved in the conflict, it only opens up the way for their settlement. After the war, the statesmen of the nations will have to get together in council and there settle the real problems back of the war. If they do this on the high moral plane on which such questions should be settled, then the world will have abiding peace, the peace of God, based upon good will. And thus God will end the war and end all war among men."

J. Boyd Jones, Terre Haute, Ind., Points Out Some Effects of the War on Religion in America

"After the war we will test a man's spirituality, not by what he says, but what he does. We will insist that the life be in harmony with the profession. The man will be recognized as a Christian who, like the Master, goes about doing good. He will be expected to render unselfish service to his fellows. It will not be enough for him to pay his pew

rent and attend divine services once a day and then serve the devil the rest of the week. Our soldiers in the trenches are teaching us a lesson of genuine sacrifice and when they are with us again they will insist that we practice what we preach. Shams and pretensions will not be accepted by men who have faced hell in 'No Man's Land.' It is glorious to live now, but tomorrow is filled with such large possibilities that a heroic soul is thrilled when he thinks of having a part in the reconstruction of the world and especially in helping to adapt the church to the new conditions created by the war."

J. J. Tisdall, Columbus, O., Asks, "What if Christ Were Here Today?"

"If Christ were living in Germany today he would be convicted of treason and probably killed, for he would not subscribe to the doctrine that might is right. If Jesus were a citizen of the United States today—hearing the call for enlisted men to defend Christian rights and life—that he would place a sword in your hand and mine and himself stand idly by is unthinkable. He came not to send peace but a sword; and a sword he would carry in the cause of the ideals for which he died. To him death in a trench for these ideals would be equal to the bloody cross."

What the War Did for Our Church

Some time ago I noticed a request—where, I do not remember, but it may have been in THE CHRISTIAN CENTURY—as follows: "Tell us just what the war has done for your church." Because of the peculiarly interesting history of our church here in Vacaville, Cal., during the last six months, it occurred to me, during the absence of my minister husband, Charles H. Foster, in France, to briefly outline the changes which the war has brought to us.

On the first Sunday of the year we made the motto of the church for 1918, "Keep the Home Fires Burning in the Church," and on the walls of the homes of the members and friends of the church can be found neatly printed cards upon which are the following words:

KEEP THE HOME FIRES BURNING IN OUR CHURCH

"This is the motto for our church during 1918. We have before us a year of unprecedented opportunity. Let us keep the home fires burning in the church. What do we need most in the year 1918? Cheerfulness, hopefulness, courage, a spirit that can carry a heavy burden with a light heart, a smile for everybody and a love that is ready to help those who need us. How can we get all these? There is one sure way: Keep the home

fires burning in the church. Come to church smiling and full of hope. Come determined to make somebody else glad and then you will be sure to find gladness yourself. Come determined to make the services full of life and faith and song. While the boys are over there, sacrificing for the truths and liberties we cherish more than life itself, we must assure them that back here in the homeland the fires are burning brightly. So let us keep the home fires burning in the church more than ever before. Let us make each Sunday a day of faith and joy until the boys come home."

When we made this our motto we had no idea just where it would lead us, but we had the spirit of the motto in our hearts. Our boys were going; our hearts were feeling heavy, and we knew that it was our duty to keep the fires bright at home. We renovated the interior of the church, because it was in a run-down condition, just to help us to keep our spirits high. Our services grew sweeter and more impressive, but best of all, we caught a new vision of what we could do.

Through the inspiration of the motto, we organized a young people's society called "The Home Fires Young People's Society." At first its work was to keep in touch with the boys who had gone forth from the community. It then branched out to the task of entertaining enlisted men from the great navy yard and marine barracks about thirty miles away—not just to dinner, but from Saturday night to Monday morning. Things in the church began to brighten, and a

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new life and energy came into our membership—especially among the young people. We had large evening meetings, where before we found it hard to have any at all. Our young people adopted "war orphans" and entered actively into various phases of relief work, until at last they became one of the principal patriotic organizations in the community, and even beyond the community. It was not the members, but the vision and the work done that made them count and their influence felt.

There was a good deal of misunderstanding on the part of many people, especially in the beginning of the war, about the aims of our allies, so this young people's society was given the management of the evening service, and for four months about every other week we had some wonderfully inspiring meetings. Once or twice more persons

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) 363 West 4th St. Chicago Herbert L. W. Hunt, Minister

attended than could be seated, especially when the marines and some men of one of the Stanford University Ambulance Units took charge of the meeting. The general consulates of France, Japan, Great Britain and Belgium were interviewed and they sent to these evening gatherings some very brilliant and distinguished men who inspired the people with a new spirit of unity in the great task ahead of us.

One of the most significant meetings was when Mr. Kasai of the Japanese Press Association represented Japan. Vacaville was one of the centers of anti-Japanese propaganda, and the racial prejudice was very deep-set and stub-

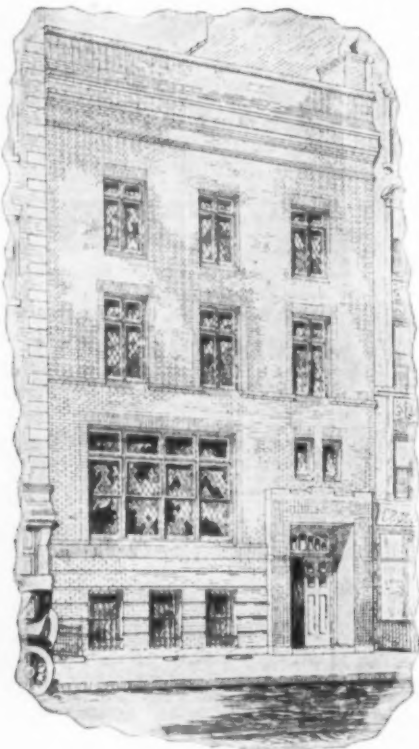
born in the community. We felt that the future peace of the world depended upon the destruction of such prejudices, so we started building for peace in the midst of war. The results were truly remarkable for so small an outlay of effort. Mr. Kasai made an impression which was followed up, and in a few weeks the small society and the church which backed it did more to kill the anti-Japanese spirit than has been done in the last ten years. An entirely new feeling is growing up between the two peoples and the promises for the future are very bright.

When the services came to a close for the season the governor of the state was invited to close the series of meetings held through the winter, and he spoke to a great meeting. This was the first time in the history of our churches in California that the governor of the state had

New Community Church Building of Disciples of Christ

147 Second Ave.,
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The Broadway of Foreigners



The offerings of the churches are to be used this year in the completion of this Community Church, which has all of the latest and tried-out facilities for needed work among immigrant populations.

This building will cost about \$75,000. It will have modern heating and plumbing, will be lighted by electricity and is to be fireproof.

The Board of Church Extension buys the lot, erects the building and will hold title to the property for our Brotherhood. The money is not to be returned to the Board, nor is any interest to be charged.

This building will be the new home for our Russian Work in New York City. *The Outlook* said that if such work as we shall do in this district had been done consecutively for the last twenty years, social and industrial conditions would have been such that Trotzky would never have gone to Russia and destroyed one of our allies in this World War.

Wherever the Disciples of Christ have done this work—in Chicago, Cleveland, Indianapolis, Buffalo, Western Pennsylvania and New York City—no Anarchists can be recruited by the Industrial Workers of the World. This kind of work will make conditions in society safe for our children.

The American Society and the Disciples Missionary Union of New York City will carry on the work in this Community House with competent Superintendent and helpers, doing a work after the most approved plans. **The building is in the center of the Russian population.**

What the Annual Offering Must Do

1. Finish this House with an additional \$25,000 above the \$50,000 appropriated by the Kansas City Convention.
2. Furnish money to complete church buildings at the following cities near which are cantonments: For Montgomery, Alabama, \$10,000; for Arcadia, Florida, where there are 1,000 aviators, \$1,200; for Deming, New Mexico, near Camp Cody, \$3,500; for University Church, San Diego, Cal., located on Audubon Park, where soldiers and sailors are camped, \$3,500; and \$5,000 for Lincoln Park Church, Tacoma, Wash., doing service for Camp Lewis.
3. Help to provide other needed buildings.

The Annual Offering for Church Extension begins Sunday, September 1st.

Remit to

G. W. MUCKLEY, Cor. Sec.,
603 New England Building
KANSAS CITY, MISSOURI

spoken from one of our platforms.

Now the pastor of the church is in France working for the Red Cross, and our "Young People's Home Fires Society" is to see that the great meetings of last winter are carried on through the coming season. This is what the war did for our church.

GLADYS BOWMAN FORSTER.

SEVENTIETH ANNIVERSARY OF EUREKA COLLEGE

One of the points of interest in connection with the forthcoming Illinois Christian Missionary Convention will be the celebration of the Seventieth Anniversary of the founding of Eureka College. Of course, the college proper has not been chartered that long, but the institution of learning out of which it grew dates back for seventy years.

The community known as Walnut Grove, Woodford county, Ill., had its origin in the early twenties, while central Illinois was practically a vast wilderness. It was rapidly settled by emigrants from the adjoining states, most of them hailing from Kentucky, bringing with them characteristics of that noble people, and soon the community became widely and favorably known for its hospitality and other social distinctions.

About the year 1847, Elder B. Major, E. B. Myers, Elder William Davenport, David Dewese, A. M. Myers, B. J. Radford, Sr., Elder E. Dickinson, Elder John T. Jones, William P. Atterberry and R. M. Clark were the prominent and leading citizens of the community, and major part of them immigrants from Kentucky, and all were members of the Christian Church. They were all men of advanced views on the subject of education, and recognized the establishment of schools of a high order as essential in the great work of developing the resources of the Prairie State.

In August, 1848, A. S. Fisher, a student from Bethany College, appeared in the community and made application for a school, proposing to teach all the common English branches, the higher mathematics, natural philosophy, chemistry, rhetoric, logic, etc., etc. He was employed to teach a school for ten months, Elder B. Major, E. B. Myers, Elder E. Dickinson, B. J. Radford, Sr., and others guaranteeing his salary. On September 16, 1848, the school was opened in a small frame building, modestly provided with seats, desks and other furniture, and located near the northeast corner of the present Eureka cemetery.

The institution, now known as Eureka College, grew out of the attempts at higher education which have just been outlined, and it was in 1854 that the trustees made application to the legislature for a special college charter. This charter was granted and approved on February 6, 1855. In September, 1855, the college was formally opened as Eureka College, so this September marks the Seventieth Anniversary of the opening of Eureka College Academy, and the Sixty-third Anniversary of the beginning of Eureka College proper. It is planned to make it a great event, and all the former students, alumni and friends of Eureka will want to be present on the afternoon and evening of Wednesday, Sept. 4, at which time the anniversary exercises will be held. Prof. B. J. Radford will deliver the anniversary address at the afternoon session. He, perhaps, knows more about the history of Eureka College than any other living man, and certainly no more worthy representative could have been chosen to deliver the address on this occasion.

H. O. PRITCHARD, President.

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ADDITIONAL NEWS ITEMS

—Geo. W. Buckner, Jr., has resigned at Mokane, Mo., after a ministry of something over two years. He begins his pastorate at La Monte September 1. During the brief ministry at Mokane much of enduring good has been accomplished. About seventy-five members have been added, the church has changed from a "half-time" to a full-time church. Something over \$2,000 has been raised for all purposes during the past year. The church has been changed from an "omissionary" church to a "unanimous" church, giving to every enterprise of the Disciples. In the recent emergency drive the church went well over its \$500 apportionment. Eighteen names appear on the Honor roll—more than from all other churches of the town combined.

—M. M. Long, of Windfall, Ind., has accepted the work at Portland, Ind., and will begin his service there September 1.

—The men's class of Niles (O.) church has 37 men in war service. The first man from Niles to be killed in action was Sergeant Carl L. Gilbert of this class. Pastor W. H. McLain writes that an impressive memorial service in his honor was conducted by the church in the newly erected McKinley Birthplace Memorial. Approximately 1,000 people from all parts of the county attended. In addition to all the protestant ministers of

the city, B. F. Leitch, of Girard, O., and L. G. Batman, of Youngstown, assisted in the service.

—L. J. Marshall, of Wabash Avenue church, Kansas City, Mo., is spending August at his Jackson county (Mo.) farm. George H. Combs is rustivating at West Plains, Mo. Burris A. Jenkins has sailed for France. E. E. Violette is regularly in charge at Independence Boulevard. C. C. Sinclair is now leading at Swope Park church.

—At a recent all-day meeting at East Broadway church, Sedalia, Mo., under the leadership of the pastor, W. W. Kratzer, over \$600 was raised to apply on the church indebtedness. In the evening a patriotic sermon was preached by Lawrence Ashley, leader at Marshall, Mo., his subject being "What Do Ye More Than Others?"

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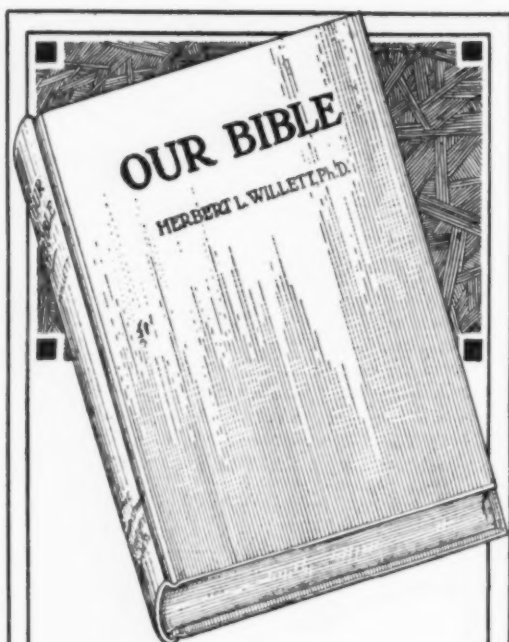
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